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THE EDUCATIONAL LEADER

HISTORY and HOME ECONOMICS
NUMBER

Published by the Faculty of the
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PITTSBURG, KANSAS

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Lake Taneycomo is in "The Shepherd of the Hills" country of the Missouri Ozarks.

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The Educational Leader

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The Place of Social Studies in Our Educational Program

G. W. TROUT

Before entering upon the discussion of this very broad subject it might be well to determine what is meant by the term social studies. Various definitions indicate that the meaning of social studies depends upon the point of view one has in regard to the entire educational program. Some have gone so far as to say that history, economics, sociology, political science, geography, psychology, home economics, industrial education, and language are all social studies. The fields of economics, sociology, political science, and history have been clearly defined as scientific studies of human relations. This, however, does not mean that all the subjects mentioned above, or still others not mentioned, might not be considered from a certain point of view as social studies. But the fields which I have chosen are those that have been longest considered and most scientifically organized as social sciences. It seems to me that a careful study of history, economics, sociology, and political science will cover the major fields of human activity and thought.

I should like also to call attention to what seems to me to be an unusual interest in these fields of thought. It has been my personal observation that during the past fifty years there has been an ever growing interest and a constant expansion in the offerings of colleges and universities of courses in these subjects, which are, it is safe to say, at least 100 per cent greater than fifty years ago. Almost all universities fifty years ago were somewhat limited in the fields of economics, sociology, and political science, but they placed great emphasis upon the subject of history.

What has brought about this rapid change and expansion? To my mind, it is due to several factors. One is the change of conditions under which men now live and the necessity for them to discover a new basis of activities. Another reason is the fact that one can hardly call himself educated, although he may have completed a curriculum in a college or a university, unless he has

given some study to these fields. From my point of view they constitute the very foundation of a liberal education.

I have little or no sympathy with some of the radical magazines and individuals who attempt to show that our whole educational program is out-of-date or useless. Many such people look at education from the point of view of materialism or utilitarianism. To illustrate: a gentleman brought his son to our institution to enter college and said to me that he did not want this boy to waste his time in the so-called academic subjects. He wanted him to take subjects which at the end of the year he could make use of in a job. When I asked him what he wished the boy to study, he answered typing, bookkeeping, and shorthand, so that he could go into an office and make an honest living.

Evidently the father was thinking in terms of vocational training, but I am thinking of education in a broader sense as a process of developing the infinite powers of the human soul. An education should give the individual some appreciation of the many contacts he may have in life. This broad education I am advocating cannot be measured in dollars and cents; yet it enriches the individual by making his life fuller and more abundant. If this philosophy of education is correct, then surely the student will need to know something of social and political life, past and present, to be able to understand and appreciate the world in which he lives. In my judgment, there is no field of study so well adapted to the development of the powers of reasoning as the field of the social studies. Consequently, I regard them as the very foundation of a liberal education.

The Great Teacher said, "Man shall not live by bread alone." There is a wide difference between living and existing. To exist is to eat and sleep—to go through man's allotted time, blind and deaf to the mighty mysteries of life and the beauties all about him. One who only exists never hears the music of the birds, he never sees the beautiful flowers growing at his feet in his clamor for materialism. He breathes the fragrance of a fine spring morning in May, but he can not tell whence it comes and he seems to care little. He is like the man who upon hearing his friend express admiration for the Rocky Mountains, said, "I don't see anything so wonderful about the mountains. They are only piles of rock and dirt." Such a man does not live, he only exists.

To live is to be attuned to the world about one—to see the glories of the sunset and the majesty of the mountains, to understand something of the forces that brought them into being. In fact, to see not only the wonders of creation but to recognize the creator back of them.

He who really lives stands in silence and wonder also as he looks upon the marvels of the hand of man. The Cathedral of Milan, of Rheims, of St. Paul, all awaken deep emotions in the living soul. I was amazed and amused at some

of the people who were financially able to cross the Atlantic but who were not spiritually able to appreciate the wonders of the Louvre when they arrived in Paris. They were so deaf and blind that they saw nothing and felt nothing. I heard one group say as they passed me, "Come on now. We must 'do' the Louvre this afternoon." But a single piece of sculpture or painting would hold for hours the man who really lives.

I am not condemning the man who merely exists, but I am sorry for him. He may not be wholly responsible for his lack of appreciation. The great Apostle to the Gentiles once said, "How shall they believe in him of whom they have not heard?" So I ask, how can a man live who knows nothing of the field of history, economics, sociology, and political science?

History is what men have thought. What we think will determine what we do and what we do will fix habits that will in turn determine our destiny. The pyramids of Egypt are piles of stone and mortar, but they tell a marvelous story of how men lived and labored six thousand years ago. The ruins of the Acropolis of Athens may mean nothing to the man who does not live but who exists. One who knows history can realize that four centuries before the Christian era, the Greeks had given to the world the most perfect language ever spoken by human tongue. He can also appreciate their splendid architecture and their luxurious culture, which are the most outstanding of ancient nations. In that perfect Greek language is the entire New Testament recorded. The man who lives can see how the creator of the universe was preparing the way for the most marvelous message that the world had ever heard to be recorded in this fluent language so that it might be handed down to the civilizations yet to come.

The ruins of the Colosseum may mean nothing but a pile of stone and mortar, but to the historian they tell of a civilization that dominated the world at the beginning of the Christian era. A study of that famous structure throws light upon the social, economic, and the political life of a great and powerful race. Civilization of today can be understood only through the successive civilizations since the beginning of the race.

Students of history can see in the rise and fall of such political institutions as Egypt, Babylonia, Assyria, Media and Persia, Greece, and Rome the forerunners of the political institutions of our day. We are apt to think that governments are sometimes evolved out of the fertile imaginations of men's minds, but they cannot be thus accounted for. They have a divine origin. What they are today is the result of what they have been. They have been established by fallible man, who was conditioned by his social relationships, his economic status, and his intelligence. To study only one great institution in the field of sociology reveals to the thoughtful mind how varied have been the conditions and relations of men in all the ages. For example, take the in-

stitution of marriage. Even today it is looked upon differently by each individual nation, group, or tribe. The different ceremonies and customs surrounding marriage have grown up because of the different environments of people. From the high conception of marriage as a divine institution, it seems that it has come to the place where we think of it in terms of human convenience, a civil contract, or a social necessity. I need not go farther into the field of other great social institutions for illustrations. But I ask how can one really know about our social relations or institutions who has never dipped into the field of the social studies?

Why then are these subjects studied so much today, and why have they grown so rapidly in the last fifty years? The answer in brief is that the average intelligence of the great civilized nations is higher today than it was fifty years ago, or as I believe, in any other similar period from the beginning of the Christian era to the Renaissance. There is a cause for this progress. There lived in the city of Ur of Chaldea, four thousand years ago, a man who saw a vision and heard a voice speaking to him. He was not disobedient to that call but went out to realize the vision. He became the head of a great people who have contributed more than any other single nation to modern civilization. They enriched the literature of the world with history, prose, poetry, drama, law, and wisdom. One needs to understand their language to appreciate their poetry, which is characterized by its parallelism. For example one of their poems of one and fifty verses has the word law or some synonym of law in each verse, except one. Six of the ten fundamental cornerstones of all their legal literature are sociological.

They gave to the world a temple said to have surpassed all other creations of mankind. Rome was concerned with the eternal question of the land problem, but among these people land was a simple question. In statecraft they were a failure. Although they were a united kingdom for 120 years and then existed as two separate kingdoms, one for 150 years and the other for 350 years, their state broke down, and for 2500 years they have had no state they could call their own; nor yet a territory which they could call a home; they have indeed become a people without a land. Their God-given land was without a people until more recent times.

I have not attempted to explain the causes for the rise and fall of peoples and their institutions, but to show, rather, what their contributions have been. Our fundamental source of information is within the fields of history, economics, sociology, and political science. Education prepares one to live the more abundant life. To live that life the soul must abound in abilities to see, know, and feel the sources of all sensations with which it is stirred. Students must learn to live not merely to exist. And to live fully one must study the past in order to appreciate the present.

Education for Home and Family Life

JOSEPHINE A. MARSHALL

"There is only one subject matter of education and that is Life in all its manifestations."[1] No one would deny that home and family are a part of Life. That they should be a part of formal education, however, is not so universally accepted. Some phases of home life education have been included in the work of the public schools for practically a century. The need for it grew out of the dislocations in the home occasioned by the rise of the factory system. The attempt on the part of married women to maintain homes and rear families while working long hours in a mill resulted in poor housekeeping, undernourishment, and lowered family morale. Pressure was brought to bear upon the schools to train girls in household skills, so that they might help at home and raise the general level of home living.

If the homemaking education of that day was narrowly practical, it was not more so than that of any other field. The "common man" found little in the schools for him except the few tool subjects, and those more favored found practical application for their science and humanities in the law, or medicine, or the church, or the leisured life of the gentleman. Events moved swiftly in that hundred years, however, and brought changes in social structure, in understandings, and in attitudes that influenced the world at large and brought pressures to bear on the schools. These pressures have thrown education into confusion, and no commonly accepted goals have yet emerged. Essentialists contend with progressives, activists with subject specialists, and generalists with vocationalists.

One trend in education today, however, does seem well-defined, and that is the trend toward social functioning. Whitehead's position is given above, and Rugg asserts, "A valid program of education must be constructed from the life of the people."[2] Other writers define more specifically the relationships of which life is made up and for which the school must prepare. Heaton and Koopman state, "The student lives in certain areas of relationship. Education should provide opportunity to grow in ability to live more satisfactorily in each area of relationship."[3] They then define these areas as those of social relationships, of family relationships, of personal relationships, and of vocational re-

[1]A. N. Whitehead. *Aims of Education and Other Essays.* p. 10.

[2]Harold Rugg, *American Life and the School Curriculum,* p. 11. New York, N.Y. Ginn and Co., 1936.

[3]Kenneth L. Heaton and G. Robert Koopman, *A College Curriculum Based on Functional Needs of Students.* The University of Chicago Press, 1936.

lationships. Other educational writers have defined in much the same terms the life areas with which the school must deal. The area of home and family finds a place in all analyses of life areas.

The home was at one time considered to be a man's castle and what went on within that home of no concern to those outside. In this day of compulsory education the school has to deal with the product of those homes, both good and bad, and hence is vitally concerned with the quality of life which each represents. Beard notes the effect of the disintegration of the family as a "center of education in the practical arts and the humanities—a school of mutual aid and the social virtues indispensable to the state."[4] He states that since the family can no longer be relied upon "as a guarantee of security and as a generator of moral forces," education must reckon with the effects of this change.

> The school is not set apart from society on an academic hill . . . . In classrooms, day by day, thousands of teachers come into contact with children of all sorts and conditions, races and nationalities, religions and ethical backgrounds. From homes of every kind—those broken by disputes of parents, wracked by the uncertainties and distresses of poverty and unemployment, no less than those tranquil in management and supplied by the means of material well-being. From homes poor in spirit, devoid of art, without books, without interest in things above the routine of living and the babble of gossip, thin in culture, perhaps tinged with crime, beset by distempers of mind no less than from the homes that represent the best in American life . . . . The schools deal with the enduring stresses of human life as well as with its enduring values.[5]

The quality of homes sets limits to what the schools can do because it has already set the patterns of personality and behavior of the pupils before they enter. Moreover at the end of the school day the pupils return to the home environment to continue the same quality of family life which has been responsible for the formation of their habits. The studies of delinquent youth by Healy and others have shown poor home and family relationships to be the most important factors in delinquency. [6]

On the other hand, the home today finds its problems increased by the complexity of our civilization. The necessary preoccupation with the pressures of economic uncertainty, the decreasing opportunities for wholesome participation in the home's activities, and the changing philosophy of individual development and group relationships have brought uncertainties and insecurities that have reacted back upon the younger members of society.

> There is indisputable evidence that the home today laboring under disadvantages imposed upon it by modern conditions, cannot alone cope with the problems of teaching its children how to adjust themselves to family living.

[4]Educational Policies Commission, *The Uuique Function of Education in American Democracy.* National Education Association and American Association of School Administrators, Washington, D. C. 1937.

[5]*Ibid.*

[6]William Healy and Augusta Bronner. *New Light on Delinquency.* New Haven, Conn. Yale University Press. 1936.

> During recent years, therefore, this task has been undertaken more and more by the school. The purpose has not been to relieve the home of responsibility but to supplement the home's endeavors in this direction. The school's particular function in such education is to strengthen the home's contribution, taking care in so doing to select for its province the type of experience which it is peculiarly fitted to provide. The school may, further, interpret experience, both in and out of school, in terms applicable to home living. And, obviously, it should actually teach, wherever possible, information, techniques and skills that enable the individual to function better as a family member.[7]

Few people question the value of the home. It is accepted as the primary social unit upon which our entire life, both in its individual and societal aspects, rests. If the home is in need of strengthening, then education must accept the responsibility for doing its share toward that end just as it does toward strengthening citizenship. To be most effective such education should begin early, for it deals with human relationships in the family setting, and the development of social attitudes and understandings is a matter of slow growth. Since the early years of childhood are the most impressionable, the home and the early years of school therefore occupy the strategic position in setting the personality and behavior patterns for the rest of life.

Home life is usually made the center of organizaton of the activities and learnings of the kindergarten and first grade of elementary school. It is closest to the child's experience and discussions of its activities help to overcome the feeling of strangeness in the new environment. Emphasis is usually placed upon the interpretation of the activities of the father and mother in caring for the family welfare, the contributions which each member of the family, no matter how small, may make to family life and happiness, and the responsibilities of each for sharing in the work of the home.

As the child progresses through the grades, further opportunities present themselves for the interpretation of present day home life, for many topics in the social studies curriculum at each grade level show interrelations between the home, the community, and the world at large. Transportation brings products to our table or articles for our adornment from all over the world and produces demands and tensions in family life because of heightened desires without a corresponding increase in the wherewithal to gratify them. Urbanization brings pressure on the family through decreased space and privacy and diminished opportunities for wholesome recreation. These tensions and pressures react on the individual members, developing problems in family adjustment which may be met constructively if recognized for what they are.

These problems must, of course, be discussed on the level of the child at the particular time. Throughout

[7]Report of White House Conference on Child Health and Protection. III, A. *Elementary and Secondary Schools.*

the elementry school program, little by little, wholesome attitudes toward home life may be developed, and these in turn may be reenforced by the work of the secondary school

At the high school level the interest of young people is less definitely centered on their home and more upon their own feelings and personal relationships. They are looking forward also to the homes they will some day establish for themselves. Many of them will not continue formal schooling beyond the secondary level; hence the school has a definite responsibility to prepare them for their future participation in family life.

The Union High School of Phoenix, Arizona, sets up eight objectives or abilities to be developed through its family life education program for the high school: "(1) ability to plan satisfactorily for food, clothing and home equipment; (2) interest in making the best use of available resources; (3) realization of responsibility as a consumer; (4) judgment in determining real values in people and things; (5) some understanding of children; (6) interest in planning for a satisfying use of leisure time; (7) interest in furthering a type of family life in which each person has a chance to develop; and (8) appreciation of the significance of family life."[8] This is typical of the trend in such courses in progressive high schools today. But the planning of the work is very elastic. Young people are given much opportunity to express themselves and to ask for the discussion of topics on which they want information. These topics frequently center on their relationships with family or friends, on social conventions, "necking", late hours, chaperones, marriage, and the selection of future mates. They ask, "Do parents always know what is best for boys and girls of the high school age?" "Is it the parents' or children's fault when there isn't intimate friendship between father and children or mother and children?" "Is it right for a girl's parents to object to the boy friends she picks out for herself?" "Should a girl let a boy kiss her good-night?" "Should girls of high school age marry?" "How shall I know when the right man comes along?" It is the part of the teacher to widen their perspective and help them see both sides of the picture and gain experience in thinking and evaluating.

Education for home and family life also finds a place at the college level. A typical outline of topics for such courses includes discussions on the development of personality, factors in physical growth and health, family attitudes and relationships, home management as a means to the enrichment of family life, premarital experience, marriage and interrelation of family and community. These courses are not confined to women. More and more colleges are introducing courses for men. Many times they have come into the curriculum through the re-

[8]Mildred Weigley Wood. "Family Life Education in the Phoenix Union High School." *Parent Education.* May 15, 1935.

quests of the men themselves. The University of North Carolina was a pioneer in this field and introduced the work because in the words of Dr. Groves, the professor in charge, "the students had come to feel that their education for life was incomplete since they received no instruction for the marriage relationship which many of them expected to assume soon after graduation." Of the content of the course Dr. Groves states:

> The needs and wishes of the students have greatly influenced the development of the content of the course. It was soon found that they did not want any emphasis on the theories of marriage or its historical evolution, divorce as a social problem, or any of the other topics dealt with in conventional courses on marriage and the family. Instead they desired whatever insight science has to give with reference to the more personal problems, especially those about which it is difficult to get reliable information.[9]

A committee of college students at Rollins College, Florida, in discussing their curriculum expressed the following criticism:

> We are taught dates, formulae, scientific principles; we are taught that certain poems and novels are more highly regarded than others; but we are not shown how to make a living, how to keep accounts, how to get on with our husbands and wives, how to rear our children or how to vote. Yet these are the questions that lie nearest to our everyday interests in life.[10]

Family adjustment courses are also common for high school boys today. The high school of Tulsa, Oklahoma, was one of the first to introuce such a course a number of years ago. It is now required for graduation. The high schools there are now experimenting with mixed classes of boys and girls, though segregated classes are more usually found both in high school and college.

Courses dealing with problems of family life are found variously placed in departments of social science, home economics, or as units in several departments, such as mathematics, sociology, industrial education, commerce, and others. Whatever the organization, the central and unifying idea of education for home living should never be lost sight of. If the mathematics or commerce department is to teach budget making it must do something more than to figure the per cent of the income that shall be allocated to the various areas which the money must cover. The per cent of the money that should be spent for food, for instance, will vary with the nutritional needs of the family. Discussions of food costs should be tied up closely with the relative nutritive values of foods and what other values may be sacrificed if the money is spent for brussels sprouts and cauliflower rather than the less romantic cabbage. "Education is essentially the process of discovering the values of life," says Ellwood, and nowhere is this more true than in education for home and family life. If several departments are to cooperate in such a course, then it should be carefully planned

[9] Ernest R. Groves, "The Marriage Course at the University of North Carolina." *Parent Education,* May 15, 1935.

[10] *Rollins Collge Bulletin,* February, 1931, Vol. XXVI, No. 3, p. 24.

in cooperation and the goals desired should be fully understood and accepted by all of the departments.

Adult education programs deal with many phases of family life education and are conducted by many different agencies. The P. T. A., the Y. W. and the Y. M. C.A., the Federal Board for Vocational Education, churches, and social agencies of many kinds—all have valuable programs dedicated to the purpose of improving the quality of family and community life. With all their numbers, however, they still reach but a small per cent of the people. In high schools and colleges such courses are usually elective, and administrators are frequently indifferent or antagonistic to them. In adult education programs the enrollment is almost entirely confined to women, yet the men of the family are equally responsible for the quality of the family life. And the women themselves, who have sidestepped such courses in school, feel little urge to make good their deficencies through the adult education programs. Had the importance of educaton for home and family life been brought more sharply into focus throughout their school life, no doubt, they would be more eager as adults to continue their study.

At a recent conference of the National Council on Parent Education, the objectives of organized youth education for home and family life were summarized, in part, as follows: "(1) basic material on homemaking, marriage, and family life should be a part of every high school and junior college curriculum; (2) this material should be organized around the wants of youth; (3) it should deal realistically with contemporary trends in family life and problems of family living; (4) biological, economic, psychological, and sociological material should be integrated into a unified program; (5) today boys as well as girls need education for their roles in family life, especially for their responsibilities as sons, brothers, husbands, and fathers. . . (7) a pressing need is the education of administrators to understand the importance of this phase of education."[11]

Education for home and family life begins in the cradle in the home. It is only as we improve the quality of living within the home that we shall develop strong, well-integrated, self-reliant personalities. Educational agencies for their own protection and for the discharge of their obligations to the state must strengthen the homes which are producing its future citizens. To that end it must take seriously the education of its pupils for home and family life.

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[11]Ivol Spafford. "The Education of Youth for Marriage and Family Living." *Parent Education*, April 1937. Vol. III, No. 5.

Education Among the Early Mormons

ERNEST MAHAN

One hundred years ago, February, 1839, the vanguard of a stream of thousands of Mormons began crossing the Mississippi into Illinois at Quincy.[1] This band of poverty stricken refugees was part of a religious movement with a short but very remarkable history. Joseph Smith, the young man who was known as the prophet, was the founder and leader.

Joseph claimed that in September, 1827, he had taken some "Golden Plates" from the "Hill Cumorah," located between the villages of Palmyra and Manchester in western New York. He said the plates contained the record of the ancient inhabitants of America. According to him the record was written in Reformed Egyptian, but he was able to translate it with the aid of some spectacles found with the plates.[2] He had his manuscript printed in the office of the *Wayne Sentinel* at Palmyra, New York,[3] and published it himself, entitling it the *Book of Mormon.*[4]

In April, 1830, Joseph and a few associates organized a church.[5] The name first used was "Church of Christ." During the next few years various names seem to have been in use but finally in 1838, the one adopted and quite generally employed thereafter was "Church of Jesus Christ of Latter Day Saints."[6]

Soon after the church was founded the followers of Joseph began gathering at Kirtland, Ohio, near the little town of Cleveland, and in Jackson County, Missouri, the location for their "City of Zion." Internal dissension and opposition from without beset this people almost from the beginning. In the late autumn of 1833 the Mormons were driven from Jackson County by mob action. They crossed the Missouri into Clay County where they sojourned until 1836, when opposition again forced them to move on into Caldwell and Daviess Counties. Here were gathered, in the course of two years, some twelve to fifteen thousand Mormons. Missionaries made converts in many parts of the

[1] *Quincy* (Illinois) *Whig,* February 23, 1839.

[2] For Joseph's account see his letter to John Wentworth, a copy of which was published in the *Times and Seasons,* III (March 1, 1842), 707; see also the *Rochester* (New York) *Daily Advertiser and Telegraph,* August 31, 1829.

[3] The (Palmyra, New York) *Reflector,* September 9 and December 9, 1829; Fredric G. Mather, "The Early Days of Mormonism," *Lippincott's Magazine,* XXVI (August, 1880), 198-211.

[4] *The Wayne Sentinel,* March 26, 1830.

[5] *Book of Commandments,* (Independence, Mo., 1833), 22:3; David Whitmer, *An Address to All Believers,* (Richmond, Mo., 1887), p. 33. The organization meeting was held in the home of David's father in Fayette, New York.

[6] For a discussion of the changes in name see "The Name of the Church," *Journal of History,* XVII (April, 1924), 239 ff. The term *Mormon* for this Church and people is incorrect but it is employed in this paper because it is the name commonly used by the world at large.

United States, in Canada, and in Great Britain. In the meantime the community at Kirtland continued amid a great deal of storm and strife. In the summer and autumn of 1838 the quarrel between the Mormons and the so-called "Old Citizens" in Missouri precipitated another crisis which finally resulted in the expulsion of the Mormons from the State.

So it happened that many hundred refugees of an earlier time trekked across the winter-bound lands of Northwestern Missouri and southern Iowa to cross the Mississippi in search of asylum in Illinois. Their prophet and a number of his associates they had left behind as prisoners of the Missouri authorities. They brought with them the wreck of their personal property salvaged from the ruins of the "Mormon War" in Missouri.

Illinois received them hospitably. Public meetings were held in Quincy, at which considerable sums of money were donated for relief. Committees were appointed to solicit contributions of food and clothing.[7] Citizens of Quincy, together with Governor Carlin and United States Senator Young, signed a letter of introduction for an agent to travel through the East for the purpose of raising a relief fund.[8]

On April 22, 1839, Joseph Smith arrived in Quincy, having escaped from his captors in Missouri.[9] A few days later a committee of Mormons set forth in search of a suitable location for their people. They examined different localities in Iowa Territory but finally decided upon Commerce in Hancock County, Illinois.[10]

Commerce in April, 1839, was a little village located on the left bank of the Mississippi about sixty miles north of Quincy. Across the river in Iowa Territory stood the barracks of old Fort Des Moines occupied by a few settlers who had recently replaced United States Dragoons. Down the river about twelve miles on the Iowa shore stood the village of Keokuk; upstream a few miles was Fort Madison.[11]

In May, 1830, the Mormons began moving to Commerce.[12] Early in the next year the name was changed to "Nauvoo" at the suggestion of the prophet Joseph, who said the word was derived from the Hebrew and meant "a beautiful situation, or place, carrying with it also the idea of rest."[13] Here in a beautiful bend of the Mississippi the Mormons began building a city. It became a new gathering place for

[7] *Quincy Whig*, March 2, 16, 1839; *The Return*, II (April, 1890), 243.

[8] John P. Greene, *Facts Relative to the Expulsion of the Mormons from the State of Missouri*, (Cincinnati, 1839), p. iii.

[9] "History of Joseph Smith," *Millenial Star*, XVII (March 10, 1855), 148. This is considered to be the autobiography of Joseph Smith. His account for the earlier years also ran serially in the *Times and Seasons*. See also Lucy Smith, *Biographical Sketches of Joseph Smith, the Prophet, and his Progenitors for many Generations*, (Liverpool, 1853), p. 260. Lucy was Joseph's mother and was among the first to receive him upon his arrival in Quincy.

[10] *The Return*, II (April, 1890), 245.

[11] Thomas Gregg, *History of Hancock County, Illinois*. (Chicago, 1880), pp. 245-246.

[12] *The Return*, II (April, 1890), 245.

[13] "History of Joseph Smith," *Millenial Star*, XVIII (May 24, 1856), 326.

the Saints. Missionaries to foreign lands, especially England, made many converts, and immigrants poured into Nauvoo. A young lady traveler who was apparently a very intelligent and impartial observer, wrote in January, 1843, to her family back East that "at least a third" of the population in Nauvoo was English.[14] Parley P. Pratt, who had been away for about three years doing missionary work, was astonished upon his return in early 1843 to find Nauvoo "a regular town, for three or four miles, with streets opened, lots fenced out and buildings almost innumerable; many of which were neatly built of frame or brick."[15] Soon this city grew to be the largest town in Illinois, not excepting Chicago; larger even than St. Louis, Missouri.[16] At the end of 1842 its population was estimated to be about ten thousand[17] and by the middle forties when Nauvoo reached its zenith, it must have numbered some twenty to twenty-five thousand people.

The Mormons had expressed an interest in education almost from the beginning. As early as 1832, the editor of their church paper urged them to provide schools as soon as possible and suggested that parents teach their children until schools could be provided.[18] About a year later a Mormon editor declared that "it is necessary that children should be taught in the rudiments of common learning out of the best books" as preparation for a more intelligent study of the scriptures.[19] Apparently some kind of a school was conducted in Jackson County, Missouri, for Joseph Smith, in August, 1833, in one of the many revelations which he claimed to receive, stated that the Lord was well pleased about a school in Zion and desired that Parley P. Pratt should continue to preside over it.[20]

In Kirtland, Ohio, a school for the elders of the church was organized. It was commonly called the "School of the Prophets" and was conducted for several years, mostly during the winter months.[21] In December, 1834, a grammar school was opened in Kirtland.[22] So popular did it prove that it became necessary to limit the enrollment by excluding the younger, smaller students. The main subjects taught were penmanship, arithmetic, English grammar, and geography.[23] For a time a school for the study of the Hebrew language was taught by instructors who

[14]Charlotte Haven, "A Girl's Letters from Nauvoo," *Overland Monthly*, Second Series, XVI (December, 1890), p. 619.

[15]*Times and Seasons*, IV (April 15, 1843), 164.

[16]Henry Brown, *History of Illinois*, (New York, 1844), p. 399, footnote.

[17]*Times and Seasons*, IV (January 2, 1843), 58. Some estimates were much higher and others considerably lower. Cf. *The* (Nauvoo) *Wasp*, October 1, 1842, and Henry Caswall, *The City of the Saints, or Three Days in Nauvoo*, (London, 1842), p. 8. Caswall visited the City early in 1842, however.

[18]*Evening and Morning Star*, I (June, 1832), 6.

[19] *Ibid.*, II (July, 1833), 3.

[20]*Doctrine and Covenants*, (Kirtland, Ohio, 1835), p. 209.

[21]Lucy Smith, *op. cit.*, p. 197;"History of Joseph Smith." *Times and Seasons*, VI (April 15, 1845) 864. Several years later Joseph spoke of this school being continued. See "History of Joseph Smith," *Millenial Star*, XV (June 11, 1853), 374,5.

[22]"Journal of Heber C. Kimball," *Times and Seasons*, VI (April 15, 1845), 868.

[23]*Messenger and Advocate*, I (February, 1835), 80.

came from the East. Joseph Smith made the following entry in his diary for February 17, 1836: "Attended school, and read and translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages, until I shall become master of them, if I am permitted to live long enough."[24] In November, 1836, the Kirtland High School was opened. In it were taught reading, writing, mathematics, English grammar and literature, the languages, and geography.[25]

After the Mormons had shifted their gathering place to Caldwell and Daviess Counties in Missouri, with headquarters at the town of Far West, they continued to give attention to the matter of education. Sidney Rigdon, one of their ablest spokesmen, delivered an address to a great concourse of Saints in which he said: "Next to the worship of our God, we esteem the education of our children and of the rising generation. For what is wealth without society, or society without intelligence? And how is intelligence to be obtained? By education."[26] A short time later Rigdon sent out a declaration to the Saints everywhere in which he said: "One of the principal objects then, of our coming together, is to obtain the advantages of education; and in order to do this, compact society is absolutely necessary."[27]

By far the most ambitious program of education which the Mormons had yet attempted, however, was undertaken during their sojourn in Nauvoo, Illinois, and its vicinity. When the legislature of Illinois, in December, 1840, granted a charter to Nauvoo, the city was empowered by section 24 of the charter to establish a higher institution of learning to be called the "University of the City of Nauvoo." The institution was to be "under the control and management of a board of trustees, consisting of a chancellor, registrar and twenty-three regents," all of whom were to be appointed by the city council and were to "have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university in this State."[28]

The Mormons seemed to look forward with much hope and enthusiasm to the establishment of a university. On January 15, 1841, the First Presidency of the Church, composed of Joseph Smith, Hyrum, who was Joseph's brother, and Sidney Rigdon, issued a proclamation to the Saints everywhere in regard to the benefits which might be expected. They said:

> The University of the City of Nauvoo will enable us to teach our children wisdom—to instruct them in all knowlege, and learning, in the Arts, Sciences

[24] "History of Joseph Smith," *Millenial Star,* XV (October 1, 1853), 645.

[25] *Messenger and Advocate,* III (January, 1837), 444.

[26] Sidney Rigdon, *Oration Delivered on the 4th. of July,* 1838, *at Far West, Caldwell County, Missouri,* (Far West, Mo., 1838), p. 8.

[27] *Elder's Journal,* I (August, 1838), 53.

[28] *Laws of the State of Illinois,* 1840-1841, pp 56-57.

and Learned Professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness.[29]

John C. Bennett, who was chosen to be the first mayor of Nauvoo, in his inaugural address on February 3, 1841, urged the immediate organization of the university and the election of competent professors for the several departments. He expressed the opinion that the school should be liberal in policy and that "equal honors and privileges should be extended to all classes of the community."[30] On the same day the City Council met and chose the Board of Trustees, composed of a chancellor, registrar and twenty-three regents.[31] Mayor John C. Bennett was to be chancellor, William Law was named registrar, and Joseph Smith's name headed the list of regents.

It is of interest to note the kind of personnel selected to be administrators and professors of the university. John C. Bennett, the chancellor, had once taught in Willoughby University in Ohio and had practiced medicine in Ohio and Illinois. He had also served as brigadier general of the Invincible Dragoons in Illinois. He joined the Mormons in 1840, had helped them to secure a charter from the legislature, and was now rewarded by being chosen the first mayor of Nauvoo and chancellor of the university. On February 9, 1841, the regents selected James Kelly for president. He was a graduate of Trinity College in Dublin and held the M. A. degree.[32]

Orson Pratt was the first to be given a professorial appointment. He was named to head the department of English literature and mathematics. He must have been a very versatile man for in his department he offered arithmetic, algebra, geometry, conic sections, plane trigonometry, mensuration, surveying, navigation, analytical and integral calculus, astronomy, chemistry, and philosophy.[33] He became quite widely known. It is said that one time he was offered a thousand pounds to give some lectures before the Royal Society of London. For a time his book on *Quadratic Equations* was used as a text at the University of Paris.[34]

Orson Spencer was made professor in charge of the department of languages. At the age of twenty-two he was graduated with distinction from Union College in Schenectady, New York. He also held a master's degree from the Baptist Literary and Theological Seminary in Hamilton, New York. He was hailed as a "ripe scholar" and well fitted for the place to which he had been elected.[35]

Although tentative plans called for more, apparently the only other

[29] *Times and Sermons,* II (January 15, 1841) 274.
[30] *Ibid.,* II (February 15, 1841), 317.
[31] *Ibid.,* p. 321.
[32] *Ibid.,* p. 320.
[33] *Ibid.,* II (August 16, 1841), 517.
[34] J. H. Evans, *Joseph Smith an American Prophet,* (New York, 1933), p. 60.
[35] *Ibid.,* p. 157; *Times and Seasons,* III (December 15, 1841), 631.

departments to be organized were those of music and church history. A Gustavus Hills was placed in charge of the former. A choir was organized as well as a "Lyceum of Music" to advance the interests of this department. Sidney Rigdon was given the chair of church history. He had been with the Mormons almost from their beginning and was probably their most powerful orator and preacher.

The Mormons looked upon the launching of their university with much pride and urged people to take advantage of the opportunity which it offered. An editorial in one of their church periodicals ran as follows:

> The opportunity which thus presents itself to the citizens of this city, and the surrounding country, for acquiring a thorough and useful education, should not be neglected. While this city is lengthening her cords, and strengthening her stakes, and exhibiting such a spectacle of bustle and enterprize as was never before witnessed, it is hoped that mental culture will not be passed over as a little thing. Knowledge is power—a finished education always gives an influence in cultivated society, which neither wealth nor station can impart or control. Let those then who desire to be useful in their day, come forward at once, and matriculate in some department of the University, that mind may grapple with mind in seeking after hidden treasures[36]

Seemingly the University never had a campus and buildings. A building committee was appointed but internal dissension and opposition from without prevented plans from materializing. In 1842, Chancellor John C. Bennett fell from grace and was replaced by Orson Spencer. The records extant give a very sketchy account of the progress of the institution. In passing it may be noted that honorary degrees were given, one of which, a Doctor of Laws, was granted to James Arlington Bennett, a lawyer living at Arlington House on Long Island, New York.[37]

Not all the interest and activity in the matter of education was confined to the university. Much was given to the common schools. On February 22, 1841, the city council passed an ordinance removing all power over the common schools from the city council and vesting it in the chancellor and regents of the university.[38] The city was divided into four wards and three men were appointed for each to supervise the schools.

Before a teacher could be employed a certificate of competency must be secured from the chancellor and registrar of the university. Later it was necessary to take an examination given by a board or committee appointed for the purpose and to obtain a certificate from it.

The school term seemed to vary all the way from a few days to several months. Likewise the number of pupils enrolled varied from about a dozen to a hundred or more, while the salary paid to the

[36] *Ibid.*

[37] "History of Joseph Smith," *Millenial Star,* XIX (June 6, 1857), 360; *The* (Nauvoo) *Wasp,* April 30, 1842.

[38] *Times and Seasons,* II (March 1, 1841), 336

teacher was sometimes less than a dollar a day. [39]

Some of the textbooks adopted by the board of regents for use in the common schools were Ray's *Arithmetic,* Brown's *Grammar,* Walker's *Dictionary,* Town's *Spelling Book,* Sigourney's *Reader* (one for the girls and a different one for the boys) and Olney's *Geography.*[40] That some difficulty was experienced because not all the schools used the same textbooks is evidenced by the fact that a meeting of the teachers in the city was held in September, 1843, in an attempt to establish uniformity in this regard.[41]

Many interesting observations have been made by one who, as a boy, attended school in Nauvoo during the years of the Mormon sojourn.[42] One schoolhouse which he remembered was built of logs. The floor was made of heavy oak boards cut by the "whip-saw" method. For seats the slabs were used with holes bored in them for the insertion of legs of varying length to accommodate the children of differing sizes. Writing desks were constructed by laying wide oak boards on large pins driven into holes bored in the logs. The writing materials are of interest. The paper was the ordinary "foolscap" in common use at that time. Pens were made of the quills of both wild and tame geese and the ink was obtained by boiling bark or from an indigo bag or from "ink balls," which grew on oak trees.

In addition to the three R's the children were taught "how to stand properly, how to walk, how to enter a room either public or private, the art of being polite in company," as well as reverence for old age by removing the hat and bowing to people older than they.[43]

Mormon dreams of greater accomplishments at Nauvoo, not only in education, but also in other fields, were never realized. In June, 1844, Joseph, their prophet, and his brother Hyrum were assassinated at Carthage jail. The death of their leader caused the Mormons to split into several factions, one of which Brigham Young later led across the plains to Utah. Early in 1846 the Mormons began abandoning Nauvoo, and it was soon reduced to the proportions of a small town. And so it stands today, the ghost of the Nauvoo of the days of the early and middle forties. As has been said, this year marks the hundreth anniversary of Mormon entrance into Illinois; hence many Mormons will go to Nauvoo and vicinity to commemorate the effort of the Saints of a former day to make that gathering place the new Athens of the West and the metropolis of the Mississippi valley.

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[39]For a more detailed account see Shirley Neal McKean, *Nauvoo of the Mormon Era,* (Unpublished master's thesis at the University of Iowa), pp. 83-84. McKean had access to fragmentary school reports in manuscript in the office of the Hancock County school superintendent at Carthage, Illinois.

[40]*Times and Seasons,* III (January 1, 1842), 652; Mary Audentia Anderson (editor), "The Memoirs of President Joseph Smith (1832-1914)," *The Saints Herald,* LXXXI (November 6, 1934), 1543. He was the son of the Prophet Joseph.

[41]*Nauvoo Neighbor,* August 30, 1843.

[42]Anderson, "Smith Memoirs," *Saints' Herald,* LXXXI (November 27, 1934), 1511.

[43]*Ibid.,* (December 4, 1934), 1545.

Some American Fashion Magazines

PEARL GARRISON

Since the advent of magazine publication in America, women's interests have always held a prominent place. In the earliest period the "Woman's Page" carried such titles as "Counsel upon Female Virtues," "Advice to the Fair," "An Address to the Ladies." *Webster's Magazine* advised: "To be lovely you must be content to be women; to be mild, social, and sentimental—to be acquainted with all that belongs to your department—and leave the masculine virtues, and the profound researches of study to the province of the other sex."

But the one topic always receiving attention in the magazines was that of female dress. Women were criticized for extravagance, for going without caps and sufficient petticoats, and for copying fashions from abroad, even though most of the contents of the magazines were borrowed from Europe.

In the early nineteenth century, the *Boston Weekly Magazine* was designed chiefly for fashionable females, since, as it remarked, the newspapers were "vehicles of political controversy and advertisements" and not to be read by the ladies. In its earlier period it offered much advice. A physician contributes this: "An admirer of female delicacy, presumes in point of dress that naked elbows exhibited are highly disgusting; but more particularly that skinny or scraggy elbows, as also tumid or brawny elbows being displayed are most detestable objects." Nearly a year later a clergyman's will is quoted in which a daughter is disinherited because she was addicted to the "filthy and lewd custom of dressing with naked elbows."

In the middle of the nineteenth century (called the "Golden Age of Periodicals"), the perennial topic of dress was still prominent. Fashion plates showing exaggerated styles and descriptions of costumes filled many pages of the women's magazines as well as a few pages in the general magazines. In fact, the popularity of women's magazines became so great that the competition forced "some of the merely masculine periodicals to present fashion plates and household hints."

In the first quarter of the nineteenth century the contents of the magazines designed for women were chiefly highly sentimental stories along with advice and criticism, but none of these magazines lasted more than a year or two. In 1828 Mrs. Sarah Josepha Hale founded in Boston the *Ladies' Magazine* and through its pages promoted the cause of female education, in which she was intensely interested. Although her magazine reeked with

"sentimental trumpery" and encouraged frivolity by publishing fashion plates, it was the best in its time on morals, education, and sound literature. It lasted five years.

Perhaps no magazine, certainly no woman's magazine, has ever created the sensation that *Godey's Ladies' Book* did within a short time after its initial copy was published in 1830. The editor, Louis A. Godey, set out to please the ladies. The tales were very sentimental, the characters monotonously pious and good. Godey's own writing lacked dignity and sense and was uniformly suitable for children under twelve years of age. It contained much serious but condescending advice and "not a little plain good humor."

The *Ladies' Book* attained its highest literary quality after Godey's purchase of Mrs. Hale's *Ladies' Magazine* and Mrs. Hale had become the literary editor. She continued her campaign in her own department for the education of women as teachers and doctors.

The contributors to *Godey's* were the best writers of the time. The increased subscription list enabled Godey to pay the highest prices to writers and he obtained names of importance on his staff. Women, other than Mrs. Hale, were Elizabert Leslie, one-time assistant editor, and Lydia H. Segourney, a popular poetess who had connections with several magazines. The latter had also published many volumes of poetry, essays, historical sketches, cookbooks, etc. From New England, contributions came from Emerson, Longfelow, Holmes, and Harriett Beecher Stowe.

The departments of "receipts," fancy work, toiletry, fashions, and book reviews were similar to those still carried in women's magazines. There were no articles on social and economic questions. These were not considered suitable for the female mind. War was never mentioned except when Godey commended the army for its refinement, when he discovered the great number of army subscriptions to his magazine.

Although Godey prided himself on the high moral quality of his magazine, which was lacking much of the satire of the other magazines, it received severe criticisms. From the *New York Tribune* came the assertion that the *Ladies' Book* seemed to be sadly misnamed, for it was of late uniformly filled with trash—the most unmeet offering in the world for those to whom it was addressed.

But it was the engravings and fashion plates that formed the great feature of *Godey's,* and it is for these, no doubt, that the old copies are still prized. The first number of the magazine (July, 1830) printed a fashion plate, water-colored by hand, in which a "simpering lady" is shown wearing a blue dress with hoops and a yellow bonnet and carrying a lavender sunshade. Soon the number of colored plates was increased from one every three months to one each month. In 1849 the magazine printed twenty colored plates. In 1861 began a series of colored fashion pictures which were

double the width of the page so that the plate had to be folded. On this page four or five full-sized hoop skirts abreast could be portrayed.

In 1877 Mrs. Hale, now eighty-nine years old, resigned her editorship, and the management, which had been in the care of Godey's sons, was reorganized. But after Godey's death the next year, the magazine fought a losing battle for existence for the next twenty-one years.

Almost an exact copy of Godey's book was Peterson's *Ladies National Magazine,* founded in 1842. For a time its fashion plates and sentimental stories became even more popular. Ann S. Stephens, associate editor of *Godey's,* became its editor. Mrs. Segourney, Emerson, Poe, and Longfellow were some of its contributors. One critic may have been correct when he said that sentimental love stories and fashions would never keep a magazine alive, for both Peterson's magazine and Godey's were purchased in 1898 by Munsey and merged with the *Argosy.*

In the files of the old *Godey's Ladies' Book* we can find a history of manners, of taste, and of costumes. It contained the measure by which to observe the advancement of women in later years. In his "History of American Magazines" Mott intimates that "some things may have been lost along the road of that march that were worth keeping; if so, the old *Ladies' Book* is a guide to their rediscovery. At any rate, the yellow pages have somewhat the charm of old lace, and the odor of lavender is about them."

After the middle of the century many magazines for women appeared. The fashion departments received new energy as a result of an incident in the home of Mr. and Mrs. Ebenezer Butterick in the quiet village of Sterling, Massachusetts. Mrs. Ellen Butterick, struggling over a gingham dress for her baby son, said to her husband, "If we only had patterns to make our children's clothes, how much easier life would be." Ebenezer, who was a man's tailor, translated his wife's plea into a pattern for a man's shirt, and later for a baby's dress and a little boy's suit.

Being good neighbors, the Buttericks lent a few patterns until the demand became so great that Mr. Butterick opened a sales office in New York and began publishing a quarterly, the first of the very few strictly fashion magazines in America. The quarterly soon became *The Delineator,* which was a woman's magazine of general interest and the oldest but one of its kind in the United States. The pattern feature, however, continued to grow. Soon a small pamphlet displaying the latest patterns was sent to merchants for free distribution, and offices were opened in foreign countries. The company boasts that at the beginning of the century two small boys in Sandringham House, the British royal family's estate in Norfolk, wore sailor suits made from Butterick patterns. One was the present King George VI and the other Edward, Duke of Windsor. Today the company issues the *Butterick Fashion News,* a monthly, and the *But-*

terick Fashion magazine five times a year. The latter contains no stories but includes illustrations of seasonal styles, articles on sewing problems, accessories, and needlecraft.

The *Woman's Home Companion* established in 1873 by the Crowell Publishing Company has a small fashion department but is rated by some critics as being the leader in carrying the largest number of articles and stories of high literary quality. The *Ladies' Home Journal,* 1883, Curtis Publishing Company, and *Good Housekeping,* Hearst, very close rivals of *Woman's Home Companion* in literary content, also have small fashion departments.

A recent issue of *McCalls* (November, 1938) carried thirty-four pages of fashion and beauty to twenty-four pages of fiction and news.

Today, *Vogue* and *Harper's Bazaar* are outstanding in the fashion field as "class" magazines. But "class" as defined by Henry F. Pringle (Scribner's, July, 1938) does not mean at all that they "have a monopoly of readers with intelligence, culture or manners," but only that advertising agencies believe that the people who buy them have money. To the advertiser, "class is money." These magazines cater to the few and do it "with slick paper, excellent illustrations and a sycophantic reverence for Society—at thirty-five and fifty cents a copy."

The first issue of *Harper's Bazaar* was published by Harper and Brothers only four years after the Butterick's *Ladies' Quarterly* made its appearance. It was one of the several made after the plan of *Godey's Ladies' Book,* carrying stories verse, patterns and fashions. Today it is largely an advertising medium for the most expensive clothes, jewelry, fabrics, houses, cosmetics, automobiles, and titled society members.

Vogue claims, first and foremost, that it is a fashion magazine devoted also to beauty, entertaining, society, travel, the theater, and "other facets of graciousness." It was started, however, in 1892 by two young society men as a weekly journal devoted to society with some fashion news interspersed with verse, sketches, and an occasional story. It struggled along for seventeen years until Mr. Condé Nast bought it and began to make it the high quality magazine it is today.

Vogue, with Nast guiding it, was sure of success. A coincidence, it may have been, but until 1910 women past thirty years of age could not hope to be slender or beautiful. On January 6, 1910, appeared an advertisement of reducing garments inserted by Dr. Jeanne Walker, manufacturer. Also "Fat-off," described as "the easiest way to keep your shape," might be noted. How much "beautification of women" is doing to keep many magazines going, perhaps only the publishers know.

Mr. Nast gathered about him excellent young artists, advertising experts, and designers. Edna Woolman Chase is his editor and has been since 1914. Too often, however, he loses one or more editors to Hearst's

Harpers Bazaar. One of these is Paul MacNamara, advertising manager of the *Bazaar,* whom Mr. Nast trained. Another more serious loss was that of Carmel Snow to Hearst in 1932. She had been Mrs. Chase's first lieutenant for ten years or more and is no doubt to a large degree responsible for the close competition which the *Bazaar* is giving *Vogue.*

Who are the subscribers to *Vogue* and *Harper's Bazaar?* Evidently those who are prosperous or those who, by reading these magazines or looking at the lovely photography and paintings, can imagine they are prosperous. It is reported that these magazines are widely read by manufacturers, wholesalers, jobbers, and retailers who produce, advertise, or sell outer wear, underwear, and all other articles with which women clothe and decorate themselves. It is assumed that nine out of ten buyers in the United States read *Vogue.* At R. H. Macy's in New York 100 copies are bought every month.

Unique in fashion literature, although not classified as a magazine, is *Women's Wear,* a daily newspaper devoted exclusively to the fashion industry. It is designed for retailers of fashion products, whether specialty shops, department apparel stores, or chain stores. It was founded in 1910 when the retail sales volume of the fashion industries (in which are included all items of women's apparel) was, in round figures, one billion dollars. Today the retail sales value of the fashion industries is approximately three and a quarter billion dollars.

Magazines have ceased to be critical of women's fashions. There is no doubt that this three and a quarter billion dollar industry has proved too much for the critical writer. Perhaps his picture in the new hat or new coat or new car is more remunerative than the product of his pen. But we like to think that the American woman is getting more independent of the edicts of fashion. She is interested in attractiveness and style and attaining it at the lowest possible cost. There is also a bare possibility that if she must choose between fashion and charm, she may try charm. She is learning to read between the advertisements for the words of Editors Carmel and Snow who are probably the most authoritatve in the country on genuinely good taste in dress. She is also learning that she does not have to get her "shredded cabbage at Rubinstein's Health Bar" (at $2.50 per luncheon, in order to keep her youthful form. She is learning that fashion magazines exaggerate as do many magazines. It may still be said of them, as was said of Peterson's by the *Literary World* about 1850, "The table of contents agrees as well with the prospectus as the stories told after dinner do with the grace before."

History From the Roadside

MARY ELIZABETH COCHRAN

Not so long ago it was an European fashion to sneer at America and things American. That epoch has happily passed. Even at the time it was a little strange, for American culture was European culture transplanted. The American feels that history begins in European antecedents and that he is heir to the riches of the past in the Old World.

On the uppermost platform of the Wallace Monument in Stirling, Scotland, a young American said that he had learned more history in six weeks than in all his life. Another American from a city with a great university vowed in Paris that he was going home and take history courses in sequence until he had covered all periods. He added that he was going to study more American history also. He had learned much, enough to realize the depths of the abyss of his ignorance. But history by travel needs critical evaluation, and the mythical must not be accepted as history. Some things must be labeled as "tradition lacking adequate proof."

The sense of continuity is, of course, more evident in Europe than in America. It is especially true in England, where customs are sacred and change is viewed with suspicion. The length of European historical cycles seems short to a Chinese but long to an American. Beautiful stained glass in the windows of some of the cathedrals and churches was over a hundred and even over two hundred years old before Columbus made his important voyage, and the crypts of some of the buildings were old before Lief the Lucky and Eric the Red were active in the Western world. There are churches standing today which were built in the eleventh century. Some towns have had a continuous history since the days of Julius Caesar and even before; for example, there is picturesque Carcassonne on the table-land pass between the Cevennes and the Pyrenees which was in the records as early as 70 B. C. The axiom that the roots of the present lie deep in the past is surely supported by visits to the old centers.

The sense of reality is quickened by the sight of structures built long ago which have been the setting of many stirring scenes and the background for events that have deeply affected that age and the age that followed. One realizes anew that the sense of values varies with times and people.

To the wayside historian comes a strong impression that the Romans certainly did move around and with purpose. Their civilization was constructive and their work is left in Western Europe, including England and Scotland. Roads, aqueducts, and

bridges still standing attest the excellence of their building, and there are countless interesting ruins. Some of the arches found in such ruins still show the sculptured face and forms of Roman Gods and heroes. A sizable portion of the Old Roman Wall in the north of England is still standing and is no mean narrow thing at that. At various places fortresses were built. Archeologists have busied themselves at these places and have made some interesting discoveries. Barcarus is one of the most interesting of these. The great hall, the pagan chapel, the granaries, kitchen, etc. may all be seen. Some of the towns still have the Roman walls, as for example, Chester. Of course many of the town walls came from a later period. France has even more evidence of Roman activities. One of the Parisian night clubs on the left bank is in an old Roman limestone quarry. The southern part of France is particularly rich in Roman history. To this day, Provence is distinctive because it was the *Nostra Provincia* of the Romans. Narbonne, Nemes, and Arles are some of the cities which boast Roman precedents. The architecture in this section shows both Roman and Spanish influences.

The people of the early medieval period have also left evidences of their genius and enterprise. The Book of Kels in Ireland is one example. The colors today seem as clear as when the monks of the eighth century made the book. There are some other books of an even earlier date which are less beautiful or not so well preserved. Parts of the fortification of the Cité of Carcassonne were the work of the Viségothes or the Saracens. This city also has some of the Roman buildings. Later the Courts of Toulouse added their bit, as did the royal builders, Louis IX and Philip III.

To stand in the church of St. Sernin at Toulouse and realize that Raymond was absolved here before he started on his Crusade in 1096 makes one feel that he is touching hands with the past. In the crypt of this church may be seen the sacred relics, secured by Charlemagne, Louis the Debonaire, and Charles the Bold, who set a high value on such things. The veneration of a little piece of the True Cross, a nail of the Cross, and a thorn from the Crown recalls the story of that Angevin Count, Fulk the Black, who kissed the true cross for a very long time. Later it was discovered that he really was biting it, and he succeeded in getting a splinter which he kept as a sacred relic. St. Sernin, for whom the church was named, was one of the very earlier Christian missionaries. He suffered martyrdom because of the opposition of the pagan priests.

The present beautiful botannical gardens of Toulouse were in the thirteenth century the scene of bitter conflict in the crusade against the Albigensians. The spot where Simon de Montfort fell is marked.

At Chinon, favorite residence of the English king, Henry II, there are many reminders of Jeanne d'Arc. Here began her mission of rousing the weak king, Charles VII,

from his lethargy and inspiring the French people with hope and enthusiasm. All over France there are sculptured memorials erected to this remarkable fifteenth century girl. The castle at Chinon is chiefly ruin, but it is very interesting. The subterranean passage extendng eighteen kilometers, which was to be used in time of siege, might give some pointers to modern air-raid precautions.

For a period of French history the kings of France may be traced by their castle building. Very near Tours is the castle of Louis XI. Though Louis the XI was not one of the glorious and magnificent kings of France, he was very level-headed as this castle testifies. Here is no extravagance but solidity and utility. Louis, the Crafty, could never have built Versailles as Fontainebleau. One of the castles built by his son, Charles VIII, was Amboise. The son loved luxury much more than his father. Here is the reputed burial place of Leonardo da Vinci. The next king, Louis XII, left a memorial in a great part of the structure of the Chateau au Blois. His emblem, the porcupine, is seen in company with the ermine, the emblem of his wife, Anne of Buttory, who was the widow of Charles VIII. Diphtheria may have changed the course of French history, for it carried off the two sons of Charles VIII. A beautiful piece of sculptured marble marks their resting place in the Cathedral at Tours. Louis XII also added to other castles.

Francois I was one of the magnificent kings of France and a great castle builder. He has no less than twelve to his credit. He loved stairways and put a number of them in his castles. The guide at Chambord is authority for the statement that there are sixty stairways in the castle. There are over three hundred rooms. The grand double stairway is especially noteworthy. He built a part of Fontainebleau near Paris and a part of the Louvre in Paris. Some of the French say that Henry II had the characteristics of a great king but "he had a bad missus." Her mark still remains in many of the castles, and one must admit that Catherine de Medici was not one of the gentle women of history. Successive kings added wings to palaces and castles, built chapels or other distinctive decorations.

The sun king, Louis XIV, had magnificent expansive (and expensive) ideas, and no mere matter of time, labor, or cost was allowed to interfere with their execution. One of the most celebrated of his monuments is the Chateau and Gardens of Versailles. The scope and detail of this enterprise are staggering. The coming of the revolution is better understood after seeing this. Yet these great buildings, the beautification of the grounds, the building of the roads were the public works of their day. The employment of idle men and the heavy taxation to meet expenditures has a familiar ring. Of course, there are left the great historic buildings, and the public, French and foreign, pay an

admission fee to see them. The fees are not large and soldiers pay only a nominal fee.

The achievements of the successor of the Grand Monarch pale in comparison with those of his grandfather. There is an interesting figure of Louis XV in the Hotel de Ville at Rouen which designates him as the "well-loved."

Napoleon Bonaparte, though not born to the purple, had a great sweep of the imagination and a desire for magnificence. However, he had an idea of national and permanent usefulness that was commendable. Some royal residences he assigned to be museums. One of them became the home of the National Archives. It may be noted that very near this building is the court-yard in which Louis, duke of Orleans, brother of the medieval king, Charles VI, was assassinated "for the welfare of France." The impression grows that Napoleon did have a historical sense. A great statue of him in Rouen catalogues his contributions to France, but his conquests and military glory are not mentioned. Heroic figures of him in Paris and elsewhere are said to have been made from the enemy guns captured during his meteoric career.

Perhaps his attention was focused on the need for a constructive policy by the destruction, havoc, and ruin wrought by the revolution. In Versailles, one mob destroyed everything movable and mutilated many of the murals that they could reach. The beautiful ceilings escaped because it would take too much time and effort to get to them.

In the great Place de la Concord near the Louvre, one may see the spot where most of the victims of the guillotine met their fate, although the guillotine was moved from time to time. One may stand in the court yard of the Palais du Justice where the tumbrills came regularly to get a load of victims. The cell which Tom Paine occupied for a time is accessible to the tourist. The museums contain Revolutionary relics which help one realize more fully that hectic period. The Chappelle Expirtore has five sculptured memories of Louis XVI and Marie Antoinette. Tradition says that they with many other victims of the madness of the mobs were just thrown into this building for a time. On one side of an avenue of tombs of revolutionary executions is the tomb of Charlotte Corday and on the other is that of Louis Philippe Egalité the cousin of Louis XVI, who voted for his death but later fell under the same knife. There is an imposing statue of Malesherbes in the Palais du Justice. There is also a boulevard named in his honor. He was the lawyer who dared defend Louis XVI at his trial and later was himself guillotined. The motto of the revolution is on many of the public buildings, and if the ideal of Liberté, Egalité, Fraternité is not realized, it has at least lent its influence.

The historical minded may stand in the streets of Paris and visualize the frenzy of mobs that have risen there from time to time. They may reflect that the mobs which raised the barricades in the fourteenth

the eighteenth and nineteenth centuries. Perhaps the Count of Chambord, last of the Bourbons, had this in mind when he lost his chance for the throne after the Franco-Prussian war because he insisted on the white flag of royalty instead of the tricolor. He illustrated the Bourbon in ability to learn the lessons of his age. However, there must be exercise of imagination in conjuring up the images of the past, for Paris is a modern city and old houses and courts must be sought for.

Far different is Rouen, the charming, picturesque capital of Normandy, where one can find narrow streets with overhanging houses of the fourteenth and fifteenth centuries without half trying. It is a striking contrast between them and the nearby modern streets. Here and there are frequent reminders of the Vikings who had a great part in shaping the destiny of this province. In the Hotel de Ville is a memorial mural to the great LaSalle who helped open up the continent of North America.

Marseilles, whose beginnings are found several centuries before the Christian era when the Greeks and Phoenicians plied the Mediterranean, is also a modern city. But she has a church that dates to the second century and other reminders of her ancient past. The south of France came first into contact with the most advanced European culture; so naturally it offers much to one interested in history.

The little church of St. Nazaire in the Cité of Carcassonne claims the honor of the first pipe organ in France, installed in 1522. (It has been claimed that Charlemagne was given a pipe organ by Harrun al Raschid, but no one knew how to use it.) The organ is still in use. In some respects this church resembles Sainte Chapelle in Paris. This is not strange, since Louise IX contributed to the building of both. The nave shows strongly the influence of Moorish art, while the apse is pure Gothic.

The great medieval king, Louis IX, is seen to advantage as one goes about France. At the Chateau du Blois the pleasing chamber of the Estates General may be seen as it was in his time. Had he built nothing else, the Sainte Chapelle on the Isle de Cité in Paris would be a lasting monument to his genius and life. It is a gem of architecture, small but perfect. It has the effect of something ethereal. It was built to house the relics brought home from the Holy Land, which are now at the Cathedral of Notre Dame. An interesting sidelight may be had from this chapel. As Louis IX feared assassination, he had a small window built in one of the galleries so that he could see who was in the chapel before he entered. Many details of family history of royalty and nobility are gleaned by the traveler, but nothing is found to the discredit of Louis IX. He seems to be one monarch for whom apologies are not in order.

The voyageur is impressed with the religious struggles and hatreds that have marked the course of his-

tory. Evidence may be found in Ireland, Scotland, England, and century and adopted the tricolor cockade were close kin to those of France in the mutilation and destruction of sculptured figures, of altars, and even of buildings by religious fanatics. The massacre of St. Bartholomew was opened by the tolling of a bell from a church near the Louvre; the signal to the bell-ringer was given by the waving of a handkerchief in the hand of Catherine de Medici from a palace window. The reaction of the modern traveler may be a sort of stunned amazement at the political ineptitude and intrigue which were combined with a religious fanaticism to bring about such a terrible thing. At Oxford one is reminded that John Wycliffe, master at Balliol and long one of the most distinguished professors, also had great difficulty. Of course his lot was easy compared to that of his followers after his death. Quite near some of the colleges are the imposing monuments of the martyrs condemned under Mary Tudor. In the church of St. Mary, the Virgin, there are markers showing where the trial was held.

The Louvre, which was a palace, is now a great art museum where some of the finest treasures of the world are kept. But the pilfering ways of Napoleon are suspected when the dates of some of these acquisitions are noted.

The stream of history may well lead to more modern events. It takes little magic to conjure the scene at the close of the Franco-Prussian War in the marvellous Hall of Mirrors at Versailles. Some reflection is also in order on the much-condemned treaty of Versailles at the close of the World War. In another part of the building the Chambers will meet this spring to elect a new president of the French Republic.

The Individual Method of Teaching Home Economics

B. Lillian Nelson

Every teacher of home economics has had moments of uneasiness concerning her well-planned and well-thought-out homemaking program when by chance she has overheard such stray bits of conversation by her students as: "I didn't get much out of that class because I already knew how to make my own pajamas." "Why do I have to learn how to prepare breakfasts? I've cooked breakfasts at home for a year and a half." "Wish we could have that sewing unit right away. I need some new clothes now, not next spring." "I'd like to have some work in child care and training this year rather than next. My little brother is such a bother right now."

The dissimilarity in home backgrounds and the resulting differences in experiences of girls account for many statements of this type. In a home economics class the number of patterns of past experiences is the same as the number of homes represented on the class register. We know too well the assortment of students ordinarily assembled in one class. Can we successfully teach these various girls the same attitudes, appreciations, skills, and abilities by the same methods at the same time?

At the boarding school at Pine Ridge, South Dakota, an attempt was made to work out and present a program suited to the individual needs and interests of high school girls. Comprehensive records of the students were available. The files contained questionnaires filled out by the girls which gave such information as the number and ages of children in the family; the mother's or father's occupation; the socio-economic status of the family; existing family relationships; and experiences in homemaking. Reports of work done in former home economics classes were included in the files as well as records of home visits made by the teacher. For a period of several months, the teacher had kept a series of anecdotal records of the girls who were in her classes. Incidents noted were taken not only in classrooms but in corridors, in dormitories, on the playground, on the streets, and at social affairs. When these anecdotal records were assembled, they gave rather complete pictures of the girls.

With the information gleaned from these various sources, the teacher, deciding it was best to launch the students upon individual problems of their own choosing, explained the plan in detail to them and was delighted to have them ac-

cept the new idea with enthusiasm. Girls were discouraged from choosing a problem hastily. An entire week was spent in studying reference books and illustrative material, in formal and informal discussions, in group and individual conferences with the teacher. The girls were encouraged to discuss their probable needs with mothers, fathers, teachers, and friends. During this time, the teacher, because of her knowledge concerning the girls' backgrounds, training, and experience, attempted to guide the thinking and planning processes of each individual into a worth while channel. It is true that the student did not in every case choose the problem most needed by her, but no undue pressure was used in an attempt to induce her to make another choice so long as she could obtain some valuable learning experience from the problem. By maintaining her interest it was hoped that she could later be guided into choosing a problem more necessary to her. This hope was justified as time passed and each girl became increasingly aware of her inadequate ability, because of her lack of knowledge in some of the various phases of home economics.

When a girl had selected a problem, she formulated the objectives she hoped to accomplish and made a plan of work. This plan she discussed with the teacher. Later she made any changes she felt might simplify her work or make it more successful. She worked independently, consulting books and magazines, and conferring with the teacher when difficulties arose. If two or more girls chose the same problem, they were allowed to work as a group as in any other class.

A résumé of the first problem chosen by a group of eighteen ninth grade girls may give a general idea of the variety of felt needs and interests in one class.

Two girls decided to plan menus that would be served at the home management house during their residence there. Three students were attracted by the interesting possibilities of a new home management house nearing completion and asked to be allowed to plan its furnishings. Study of child care and development was chosen by two girls. Two more decided to redecorate their dormitory rooms. Flower arrangement and the growing of house plants was chosen by two students. The remaining seven girls chose the following problems: personal grooming; line and color applied to dress; the planning and making of a wool suit; the construction of a skating skirt and jacket from two boys' corduroy suits; a new outfit of clothing for a little two-year old sister; new clothing for the home management baby; an entire layette for an expected baby sister.

As the students worked on their individual problems there was an atmosphere of comradeship and a lively interest in the work of one another. Girls discussed their difficulties and their achievements. They laughed over mistakes and then corrected them. The teacher was regarded not as someone who gave

orders but as a friend who might be asked to help when difficulties became too perplexing. Never before in these classes had interest been so high, so unfailing and so inspirational. The only adverse criticism by the students appeared to be that the time went too fast. Girls came a half hour before class time to begin work or seek advice. In addition they ran in for a few minutes during the noon hour. If the department was open after four o'clock in the afternoon there was always a group of students working until the teacher donned hat and coat preparatory to leaving.

Every girl had two or even more problems planned ahead of the one on which she was working. As each student finished a problem she summarized it and decided what she had gained and what she still needed to learn.

It was interesting to watch one problem grow out of another. The girl who began work on personal grooming became very enthusiastic as she noted the improvement in her appearance. This interest led her into a second unit closely related to the first one—an investigation of inexpensive, efficient and effective means of keeping her clothing clean and in repair. As this unit of work progressed, she became aware of the fact that certain garments were more becoming to her than were others. This launched her on a third problem—the study of line and color as applied to her clothing. She did a spendid piece of work in applying this information to her individual needs. She finished this unit of work by constructing a red silk frock and a lined red wool coat that were perfectly suited to her personality and figure.

It is often asked if learning has a tendency to become one-sided or restricted when girls choose their own problems. There might be danger of this, but the teacher's knowledge and sense of responsibility can prevent the problem becoming too narrow. By various methods she can guide a girl to see the importance of all the many phases of home economics. For instance, Myrtle, before finishing her frock and coat had been made aware of the value of the study of foods and had decided to plan meals for a family like her own.

Many teachers fear that girls will waste valuable time on trifling or even silly choices of problems. Here again the teacher must anticipate developments and be ready to safeguard her students from making unwise selections. True, she must be tactful or girls may become sullen and antagonistic if they see no reason for the teacher's disapproval. However, there should be a minimum of danger if the work is properly introduced, presented in an attractive manner, and supported by an abundance of excellent illustrative material. During a year's experience in teaching in this manner, not a single girl chose an inconsequential problem.

Again it is suggested that girls may tire of working on individual problems. The assumption appears

unjustified. A girl is usually intensely interested in her work, and because of this enthusiasm she proceeds at a rapid pace. The teacher had a simple agreement with the students that any problem once started should be finished. No girl ever requested that she be allowed to drop her work although in two or three instances girls stated that they found their work a bit difficult, but they always quickly and loyally added that they had been warned that might be the case. In these contingencies extra advice or assistance was gratefully acknowledged and appreciated.

A frequently given criticism is that a teacher can handle only a small group of girls if they are working on individual problems. All the classes taught were composed of from eighteen to twenty-two individuals. It is true that this type of work does take more of the teacher's time. She must plan and organize her work carefully and keep in touch with each girl's progress. If she does not, chaos and disorder will undoubtedly result.

The advantages observed while teaching classes by this individual method can be summed up as follows:

1. Each girl's past experiences are taken into consideration when her work is planned.
2. Each girl can progress at her own pace.
3. Interest is easily aroused and retained.
4. Girls learn to plan to work independently.
5. Girls become increasingly aware of their problems and needs.
6. Girls talk more freely to the teacher concerning their needs and interests and thus receive more specific advice and help.

The individual method of teaching home economics proved to be a worth while and fascinating experience for both students and teacher. This method of teaching home economics to individuals rather than to groups is particularly recommended for classes of girls having widely varied backgrounds and training. The plan permits each girl to start at her own level, building upon her own experiences and her own interests. As the student plans and develops and summarizes her work, she should gradually come to see herself as a future homemaker with an interest and need for each of the many phases of home economics training.

Evolution of Cookery

ANNIE MARRIOTT

"By the plentifulness of a food supply the ascent of a nation may be traced, and perhaps by the scarcity of food, its fall. Through the refinement of the preparation of food we may further trace the various periods in the development of the civilization of countries. The literature of all times tells this story."[1]

Certain processes are necessary for making food available to the body: securing, preserving, preparing, and consuming. All of these processes are conditioned by the stage of civilization reached by the group. All people pass through successive stages of preparing food, from the extremely simple to the extremely complex.

In the early stages of civilization meat was cooked by throwing the carcass directly on the fire; later it was roasted on a stick over a flame. From this method the spit, a pointed rod, usually of iron, was developed. Still later the meat was covered with leaves or mud or clay and buried in embers. This method of cooking meat was followed by boiling it in a crude vessel made from the skin of the slaughtered animal. The vessel was filled with water, which was heated by dropping red hot stones into it.

During the next stage of meat cookery came the soapstone pot, which could be propped on smaller stones with fire underneath it. From this practice developed pots with legs.

Cereals were at first eaten raw and whole, but as civilization progressed, they were ground into meal, which was eaten dry. Later the grain was parched before an open fire. This method of cooking was followed by roasting the cereal in pits by means of heated stones.

Our knowledge of the sources of food and of methods of preparation in ancient times is obtained from contemporary records, literature, sculpture, and pictures of the times, as well as through information regarding the climate, soil, and geographical conditions of the regions.

In early Rome we have the simple diet growing more involved. The Romans carried it to extremes and regarded gormandizing as the end and aim of eating. In elaborate and expensive foods, their feasts were without competition. In the days of their grossest luxuries, they ate five meals a day, eating ravenously at each. These meals were a breakfast, a luncheon, a meal between luncheon and supper, supper, and the *commissatio*. Supper was the principal meal and the one which called forth all the ability of the Roman cook. It was followed by the *com-*

[1]Anna Barrows, Bertha Shapleigh: *An Outline on the History of Cookery.*

missatio, consisting largely of some sweet. Roman feasts began with eggs and oysters and concluded with a dessert of fruit. In the later centuries of Rome's history, the chief repast developed a culinary monomania and produced follies and extravagances of the table which are almost incredible.

The Roman's search for unusual and expensive foods with which to tickle his palate led him to such extravagant dishes as the tongues of nightingales, the brains of peacocks, and the roes of small fish. Can we question the culinary abberation of the Romans when we read of one who had a dish prepared which cost £422, made up of a variety of singing and talking birds which were valued at £25 each? A remarkable culinary achievement of Roman invention consisted of a pig which was roasted on one side and boiled on the other. The stuffing consisted of thrushes and other birds, the yolks of eggs flavored with a rich juice, and minced meats highly spiced. At one time they spent whole fortunes on flattering their stomachs. They often ate up the revenues of an entire province at one meal.

The Roman dining room was located in the upper story of the house and was commonly decorated with trophies of arms. The tables were of wood or bronze or sometimes of fine silver according to the social position of the host.

Just as the development of the world in general has been from east to west, so have the culinary arts moved in this direction. One of the strong influences on the culture and food customs of the medieval age was the monasteries. After the fall of Rome, only in the monasteries was any semblance of fine living preserved. They were the only inns of the period, and the hospitalities of their tables became noted. The dining halls and kitchens of the monasteries were the strongholds of English medieval cookery.

The simple fare of the English, which originally had consisted mainly of vegetables, wild fruit, honey from the wild bees, a coarse sort of bread, and milk, was enriched by the Romans at the time of their invasion of Great Britain. As a result, there developed in Medieval England habits of food preparation and consumption which seemed almost unbelievable. We are told that the tables of the monks of Canterbury consisted daily of sixteen covers of costly foods and that the monks of Winchester complained to King Henry II that their bishop had taken from them three of their usual dishes. The king, however, thought they fared well with the remaining ten.

In each important monastery, a guest hall surrounded by sleeping apartments was provided for the reception of travelers who were allowed to remain for two days and nights as guests. Some idea of the luxurious and extravagant living and service is reflected from reading of the installation of Ralph, Abbott of Canterbury. At this celebration 6,000 persons were entertained and 3,000 dishes were served. The archbishop provided food daily for 5,000

poor people and, in addition, sent food to crowds of sick and infirm who were unable to come to his home.

A more vivid picture of the variety of the medieval diet is painted in the list of the provisions for the feast of an archbishop's enthronement in 1295. This list comprised "300 ling, 600 cod, seven barrels of salt salmon, 40 fresh salmon, 14 barrels of white herring, 20 cades of salt eels, 6000 fresh eels, 8000 whelks, 100 pike, 400 tench, 100 carp, 800 bream, 20 barrels of salt lamprey, 1400 small lamprey, 800 large fresh lamprey, 124 salt conger-eels, and 200 large roach besides seals and porpoise. There were olive oil, honey, mustard, vinegar, verjuice (apple juice), £33 worth of spices and comfits (a confection), and bread wafers with wines and beer in proportion. The London cooks' wages for preparing the feast came to £23. Such extravagances were not confined to the clergy, for the temporal lords were equally ostentatious and wasteful in their hospitalities. At the time of Edward II it was necessary, due to a series of famines, for the Baron to restrict some of the extravagance which had prevailed.

The places in which the meals of such large numbers had to be prepared day by day were necessarily spacious. A fourteenth century kitchen at Raby Castle was thirty feet square and contained three large fire places. History reveals a kitchen at Hurslnonieux twenty feet high, with three huge fire places and a bake house with an oven more than fourteen feet in diameter.

The influence of the Orient was a definite factor in the food customs of the medieval period. Returning Crusaders introduced into England a new food supply consisting of such spices as cloves, mace, allspice, and nuts, particularly almond and filbert. Previous to the time of the returning Crusaders, the diet was crude. People had used only the food grown in their own communities, prepared before an open fire. But commerce opened up by the Crusades brought an influx of wealth and ceremony among the clergy, kings, and nobles; hence more attention was given to the preparation and service of food.

The upper classes of medieval England became accustomed to a gluttonous manner of living, a fault soon adopted by the common people as well, for though they had but two or three meals a day, they had an abundance even though it was coarse food. The well-to-do Saxon lived in great comfort. The staple foods were meats, fish, and bread, which were consumed in great quantities. It was customary to roast beeves whole. Fowl was highly esteemed and was raised for the table. Wild fowl was considered a delicacy. Very few vegetables were known. Acorns were plentiful and were commonly ground and used as meal by the poor .

Great feasts to celebrate battles, or as signs of good will, occurred frequently. At the feasts, the men and women sat together, seated according to rank. The tables were simply boards laid on trestles which were removable when not in use.

The guests sat on benches without backs.

The cultured Normans introduced into this country a system of high class cookery. They were dainty eaters—epicures, in fact. Flavor and delicacy were more esteemed than mere quantity as among the Saxons. Foods were imported from the Orient. The Norman nobles brought their own stewards and cooks whose positions became posts of honor in the households. Vegetable foods were much more commonly used than in the Saxon period. The upper classes used wines almost entirely, for they despised beer, ale, cider, and mead which continued to be the beverage of the comon people.

In the latter part of the medieval period, we still find among the nobility and gentry the spirit of munificent hospitality. At great feasts more attention was given by the cook to the embellishing than to the cooking of the food. Many of their best dishes were adorned with gold and silver foil or "flowered," as they termed it, with various colored powders. Among other methods of adornment those used for the peacock and swan invariably appeared at every royal feast. "The peacock was skinned, stuffed with spices, and roasted. While it was cooking, a cloth continually wetted was kept around the bird's head to save it from the action of the fire. When cooked, it was allowed to cool, and then the skin was neatly sewn on again, the tail feathers spread out, the comb gilt, and a piece of cloth dipped in spirits of wine placed in its mouth, to be set on fire while it was being served at the table, which was accompanied by some ceremony. After the expenditure of all this art upon the peacock its flesh was tough and tasteless."[2]

In some medieval recipes, there is evidence of a lack of sanitation. The recipe for making meat jelly advises, "Seath it again over the fire and skim it clean. Let a man watch it and blow off the gravy, and in case the liquor waste away, cast more wine thereto, and put thy hand there-in. And if thy hand wax clammy, it is a sign of goodness. . . . " In the recipe for baked lampreys, the cook is directed "To blow through the crust so that the wind shall abide therein and raise up the coffin that it fall not down."

An outstanding thing about medieval recipes was their excessive use of spices. Among the ingredients for fillet of pork were powdered pepper, cinnamon, cloves, and mace tempered with vinegar, blood, ale, and salt. Spices were used with stewed fruit and desserts of all kinds, which were served after the meal with the wine.

Even in the middle ages there was an effort to prevent adulterating food. After reading some of the "Pure Food Laws" of the Middle Ages, we can more thoroughly appreciate our own laws. The punishment for those selling food stuffs not up to the standard seem all out of proportion to the offense. "In Brussells one adding foreign matter to wine was banished for ten years

[2]F. W. Hackwood: *Good Cheer.*

and suffered the loss of a piece of a finger." The following regulations are found in the archives of the department of Puy de Dome (France). "Any man or woman who sells butter containing turnip, carrot, or any other foreign matter, shall be tied up tightly to the pillory. The said butter shall be placed on his head and left there until the sun shall have melted it entirely. The dogs may lick him and the people torment him as much at they like. . . . Any man or woman who sells diluted milk shall have a funnel put into his throat and have the diluted milk poured down until the doctor certifies that he or she can swallow no more without danger of death. . . . Any man or woman who sells bad eggs shall be exposed on the pillory, and the said eggs shall be given to the children to amuse themselves by throwing at him".[3]

Regardless of the many inconsistencies practiced in the preparation and service of food in ancient and medieval times, mankind had made a tremendous improvement over the mode used in the art of cookery in primitive times. From the efforts made then the way has been paved for the advanced methods used at the present time.

[3]Euphemia Tory: *Practical Home Economics.*

CAMPUS ACTIVITIES

The staff members and sixteen of the major students from the women's department of physical education attended the state convention of the Kansas Health and Physical Education Association at McPherson, Kansas, March 24-25.

Miss Hazel Cave attended the convention of the Central District of the American Association of Health, Physical Education, and Recreation, at Sioux City, Iowa, March 29-April 1. She reported before the teachers' training section on the results of a survey of the various responsibilities being carried by physical education teachers in a representative group of Kansas public schools.

The Girls' Glee Club under the direction of Miss Gabriella Campbell gave a concert in April at Cottey College, Nevada, Missouri. The College entertaind the girls at a luncheon. Miss Campbell also conducted grade school music festivals during the spring at Columbus, Sedan, and Ft. Scott, Kansas.

Mrs. Edwina Fowler, president of Theta Province of Sigma Alpha Iota, national music fraternity for women, inspected the following chapters: Lincoln, Nebraska; Hays, Kansas; Lindsborg, Kansas; Kansas City; Missouri; Laramie, Wyoming; Denver, Colorado; and Topeka, Kansas.

Miss Josephine Marshall, Head of the Home Economics Department, is on leave of absence for the spring semester. Miss Marshall is studying at Teachers College, Columbia University.

The Boy's Glee Club under the direction of Claude Newcomb gave concerts at Carthage, Mt. Vernon, Aurora, and Monett, Missouri in March. They performed before 2,200 students. Soloists were Don Struble, tenor; Bill Stoskopf, trombone; Joe Malocsay, trumpet; Robert Rue, violinist. Betty Carney was the accompanist.

The College Aumni Directory was printed in March, the first to be published since 1932. The book contains 132 pages listing almost 4,600 names of all the bachelor's and master's degree graduates of the college. The directory was compiled under the direction of Miss Lula McPherson, secretary of the Service Bureau.

FIELD NOTES

Byron Crowley who received the Master's degree in history in 1938 is the present principal of the high school at Atlanta, Kansas. He had previously been a teacher in the Atlanta High School.

Clyde Starkey, B. S. in history, 1938, is the principal of the Tonovay Rural High School, near Eureka, Kansas.

The teaching fellowship in the history department is held this year by Harold Borgh who did his undergraduate work in the Milwaukee State Teachers College, Wisconsin.

Kenneth McFarland, superintendent of Coffeyville Public Schools, was given an award for outstanding service by the Junior Chamber of Commerce of Coffeyville.

Miss Agnes Crowe, B. S. 1931, major in mathematics, is the president of the Detroit Mathematics Club. This club consists of 323 teachers of mathematics in the high schools and upper grades of the city of Detroit, Michigan. Miss Crowe has also been promoted to the position of House Principal which gives her complete charge of 600 high school girls in the matter of programs, credits, courses, counseling, and discipline. This has reduced her teaching work to a class in trigonometry.

COMMENTS ON BOOKS

America's Yesterday
By F. Martin Brown
Published by J. B. Lippincott, Philadelphia, 1937

Those who are interested in American archaeology will find in this volume a very interesting informal discusion of the subject and a good summary of archaeological knowledge of central and southwestern North America, Central America, and South America, at the present time. The work is organized under eleven chapters and four appendixes. The first. chapter, "Man of Antiquity," takes up the physical characteristics of pre-historic man and discusses the place that early man in America occupies in the origin or development of the human race.

Chapter two, "The Basket-Makers," is devoted to the Indians of the region just east of the Rocky Mountains from southwestern Texas to northern Colorado and Utah. These early people were simple agriculturalists. Their basket-making formed the basis of the pottery of the Southwest, some of which ranks among the finest known.

Other chapters deal with "The Pueblos," "The Valley of Mexico," "Life Among the Maya People," "The Aztecs," "Chorotegas and Chibchas," "Early Peruvians," "The Incas," "The Mound Builders," and "America's Contribution." The Appendixes are illuminating: The first gives the dates of the southwestern ruins as derived by the tree-ring method; the second shows the correlations between the Mayan and the Christian calendars; the third is a short but well-selected bibliography; and the fourth is a simple comparison of dates, dynasties, and migrations of peoples and is called the "American Time-Table."

The work covers a wde range of subjects, such as pre-Mayan temples and pyramids, the Aztec religion, the pre-Incan monolithic builders, pottery making, and the recent finds in the mounds of the Tennessee Valley Authority Project. There are fifty most excellent illustrations and diagrams; many of the illustrations are from photographs made by recent explorers. It is a very worth while addition to American archaeology, especially now as so many visitors are seeking recreation in the Southwest, Mexico, and beyond.

Oren A. Barr

WAYFARING

This column is devoted to notes and letters from faculty members away on leave or from other friends of the College who are doing interesting things.

Dr. Cochran gives some interesting observations on the English Educational systems:

Many interesting and unusual features are present in the formal system of English education. I shall touch on only a few of these.

By the kindness of the Secretary of the Institute of Historical Research of the University of London, I had an opportunity to talk to Miss Gwyn of the Educational Institute of the University. She had spent five years in the United States; so she had a basis of comparison. She says the American system provides much more for the rank and file. English curricula are largely academic. Comparatively little industrial or vocational training is given except in specialized schools.

There is no attempt to provide secondary school opportunities to all who are able to do the work. Students financially able pay what we would consider stiff fees, and there are scholarships, which pay all fees, available for those who succeed in competitive examinations. There are no service conditions attached to any of the scholarships.

Co-education is not the rule. It is now being rather widely discussed. Some schools have it and there is an effort to extend it. One contrary argument is that the English school boy is subject to birching and girls are not. If all were in the same school, there would have to be uniformity of rule. On the other hand it is urged that girls are more tractable and are a good influence.

An English Speaking Union Exchange teacher from America told me that she had insisted on co-educational work in her application and had then condemned herself to the undesirable category, the county council school.

At a round table discussion at the University, she told them that English standards were below the American and emphasized the lack of various kinds of equipment that she considered necessary for modern teaching.

The visit to Eton was very interesting. The regularity of the carving of the boys' names was clear after I learned that it was done by a professional who was paid by the boy. If the boy attempted to do his

own carving, he paid double—once for having his efforts effaced and once to have it done right. I also learned that when a boy comes under severe discipline, his parents were billed for a new birch. If he asked for it, the victim might have the instrument of his punishment as a souvenir. The benches were not made for comfort and some were very old, almost as old as the school. There seems to be no consideration for the ideal of proper lighting. The disinclination to change is here illustrated. Perhaps the schools contribute largely to breeding English conservatism.

A student reading for an honor degree at one of the London colleges stayed at the same house as a friend of mine. She saw some of his histories and was amazed at the colored expressions, as the "glorious victories", the "heroic" leaders, and the "brilliant" policies. I believe Howard Mumford-Jones in a magazine article recently advocated more flag-waving and eagle-screaming to compete with chauvinistic teaching in totalitarian countries.

A number of years ago some European scholars criticized the work of American universities saying that there was little real graduate work offered in courses that were so classified and that much of the college work was really on a secondary level. It was claimed that there were too many lecture or information courses and too little of individual work. Certainly the English student is much more on his own. It does seem to me that there is too much narrow specialization.

There has been press discussion regarding preparation of those who are to teach special subjects in the secondary schools. Shall it be another academic year or professional year? At present it is the latter. One argument for the professional year that is advanced is that the student can't be sure he won't be appointed on a lower level. This reminds me of the experience of a young New Zealander. He was trained to teach French, English, Latin, and history in secondary schools. He taught two years in lower schools and never was assigned those subjects, but when he did teach in upper e l e m e n t a r y schools, he had to teach mathematics and science. He began in primary work! In talking with him, I learned that a "teacher" is in the lower schools, and one in college work doesn't "teach" but is a lecturer or a professor.

There are, at present, vacancies in the office of headmaster in two of the "public schools," and there is some concern expressed about getting the right men. In some of the comments in the press, I found that these schools never advertise—that is an unheard of thing. I thought of the advertising of similiar schools in our magazines.

We were told at Eton that a boy was registered as on the list of applicants for entrance soon after his birth and that this was the practice at the other schools, too.

The English system is quite complicated, and I've about given up hope of ever really understanding it. Leaving that, I will say that gay Paris is most interesting and the

tempo is different from that of England. One would not indulge in absentminded wanderings if he expects to live through the traffic. The cooking has a better flavor and the shops are tempting. One certainly could not do justice to it in many paragraphs and my space is gone.

Elizabeth Cochran.

The following is from a letter which Professor Shirk received from Dr. Smith who is away on leave:

Durham, North Carolina

After leaving the lowlands of the Mississippi, our road followed the highlands through Tennessee where corn, cultivated by a man and mule, is grown on steep mountain sides that seem almost vertical at times. Following a short stay at Norris dam we drove south through the Great Smoky Mountains National Park into North Carolina. We arrived in Durham in a rain storm and were greeted at an inn by the host with, "How are y'all? It is raining right much now, though it should fair off tomorrow." We knew then that we had arrived in the South. if not the "Sunny" South.

Duke University, made possible by an endowment set up by James B. Duke in 1925, is built around Trinity College, whose origin goes back to 1838. The Woman's College is located on the campus of old Trinity College. The new campus, about a mile from Woman's College, is carved out of a forest of some five thousand acres. The buildings of native stone, backed by a natural setting of pine and oak, form a beautiful campus. As we sat in the large Gothic chapel of the university for the first Sunday service of worship, I must admit that my mind left the sermon once or twice to wonder how many sacks of Bull Durham and Duke's Mixture were represented in all this physical equipment. At the close of the service we met Virgil Cooprider for the first time since leaving Pittsburg. Virgil has a scholarship in the School of Law and is comfortably located with some law students in a group of rustic cabins recently built by the university as an experiment in housing.

I am attending lectures in topology, though most of my time is spent in library work. Professor Veblen of Princeton and Dean Birkoff of Harvard have recently given lectures here in mathematics. The Univeristy of North Carolina at Chapel Hill is just ten miles from Duke, so we often drive down for lectures and seminars. I attended two sessions of the National Academy of Science in its recent convention there.

We are quite comfortably located and are especially enjoying the autumn landscape now. There has been no killing frost, so dahlias, chrysanthemums, and many annual garden flowers are still in full bloom. We always enjoy hearing from Pittsburg.

R. G. Smith

Contributors to This Number

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